3: Richards E-5 (1930-1934)1956
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854
304

Children go to the fields with their mother when very young
(See p. 125)

[facing P. 176]

342 compact, and sun-dried brick is increasingly being used in building. Ap-
361 pendages usually include a raised granary-storehouse, a platform for drying cassava, a kitchen, goat-and-sheep pen and latrine. Fishing camps are of more flimsy construction consisting of wattle-and-daub or grass shelters.

361 On the left bank of the Luapula, where the density of the population
621 and its mobility are less, greater concentrations of kinsfolk occur in the villages, which are more isolated and irregularly distributed.

592 In polygynous households there is a house for each wife. An open
595 space is left in front of the headman's hut which otherwise does not differ from the others. There are bachelor huts (*itanda*, pl. *amatanda*) for boys but few for girls.

361 During the Yeke raids the population was concentrated in some dozen
722 stockaded villages.

361 Village-gardens are occasionally enclosed as a precaution against the bush-pig, especially near Lake Mweru. Each village has its own landing-stage (*cabu*).

621 People are now free to build where they wish and the tendency for houses of kinsfolk to be grouped together is disappearing. As the Watch Tower movement developed separate villages were set up by believers who cultivated and harvested in the fields communally.(1)

INITIATION RITES

881 Initiation rites were more elaborate for girls than for boys. Girls still undergo *cisungu*, a *rite de passage*, common to the Bemba-speaking peoples but not found among the Luba, which aims at preparing them for their future life and duties as housewives and mothers. The instruction is imparted by the *Banacimbusa*, matrons and midwives.

[304] There are now no initiation ceremonies for boys. Lunda boys were formerly circumcised at 14-16 years of age(2) in a *mushitu* (thicket) in the Nshinda swamp. No parallel operation was performed on girls.

561 The society is not formally differentiated on the basis of age, and there are no indications of the existence of an age-set organisation.

SECRET SOCIETIES

575 Of the secret societies the *Butwa*(3) was open to both sexes. *Bulindu* is described as a women's society.(4) The *Butwa*, believed to have originated among the Twa of Lake Bangweulu and to have been established in the country prior to the arrival of the Bemba-speaking peoples,(5) had lodges "along the entire length of the Luapula as far as Lake Mweru on both the British and the Belgian sides"(6) in 1914. "Nkuba is the recognised

(1) Quick, 1940, p.221.
(2) Burton, p.128.
(3) Campbell, J. 1914.
(4) Crawford, 2, p.129.
(5) According to Campbell. Another version is that it came "with the migratory tribes of the Kazembe's, the Walunda and the Wausi, from the west about 1760." (Gouldsbury and Sheane, 1911, p.260.)
(6) Campbell, op.cit., p.77.

5:Slaski E-4 (no date) 1950 FQ5 Bemba FQ5
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South Africa Company and were given courts in 1924. 622

LEGAL SYSTEM

In the past the judicial officer at the capital was the Musmancita.(1) An appeal from his decisions could be made to the Kazembe.(2) The *mafi* (poison-cup ordeal) was administered to the accused man by his nearest relative.(3) The penalty for witchcraft was always death.(4) Adultery, homicide and theft were punished by death, amputation of limbs or genitals, or sale into slavery.(5) Travellers commented on the number of natives, even among the court officials, with mutilated hands and cropped ears.(6) Within the *cikota* homicide seems to have been compoundable. 681 [732]

LAND

The conquered Shila continued to be recognised by the Lunda as the owners of the land, and were consulted when fresh land was wanted for settlement. At present all suitable land in the immediate vicinity of villages is under cultivation but there remains a sufficiency of uncultivated land farther away. 311 423

SLAVERY

Slaves, sold to Arab and Swahili traders, were mostly recruited from among convicted criminals.(7) Livingstone gives this as the reason for Manyuema's reluctance to purchase Kazembe slaves.(8) 567

OTHER CULTURAL FEATURES

PHYSICAL CHARACTERISTICS, DRESS etc.

"The people are black, dolichocephalic, woolly-headed, thin-lipped, of medium stature."(9) The intermingling of tribes has tended to eliminate differences of physical type. Facial scarification and tattooings, once distinctive tribal marks, have become mere fanciful embellishments. Chipping of the upper front teeth is now rare. 141 142 304

On ceremonial and ritual occasions in the past the body was smeared with *mpemba*(10) (a white chalky substance extracted from the river bed) and the hair, worn long and plaited or made into a knob,(11) was powdered with *nkula* (reddish wood-dust).(12) Rubbing earth on arms and breast was a token of the respect due to chiefs.(13) The dress consisted of a bark-cloth skirt, *nyanda*,(14) or a cotton loin-cloth.(15) 302 291

(1) Gamitto, II, p.18.
(2) ibid.
(3) Holmes, p.55.
(4) Burton, p.129.
(5) ibid, p.40.
(6) Livingstone, I, p.248.
(7) Livingstone, I, pp.302-3; II, p.62.
(8) ibid., II, pp.28, 35.
(9) Valdez II, p.241.
(10) Burton, p.103; Gamitto, I, p.307.
(11) Livingstone, I, p.263.
(12) Burton, p.82.
(13) ibid., pp.45, 112; Valdez, II, p.227.
(14) Valdez, op.cit., p.219.
(15) Burton, p.127.

7: Richards E-5 (1930-1934) 1940 FQ5 Bemba FQ5

language (*Cibemba*), which forms a distinct dialect in native eyes, although it does not differ very considerably from the neighbouring *Cibisa* or *Cilala*. (*c*) The tribal mark, a vertical cut on each temple about 1 in. long behind the eyes. (*d*) The common historical traditions of the people—even young men at the present day speak with pride of the coming of their fathers from Lubaland, and take delight in describing the military exploits of their ancestors and the ferocity of the old chiefs. (*e*) Their allegiance to a common paramount chief, the Citimukulu, whose overlordship of the Bemba territory is unquestioned.

(*b*) *Social Grouping*. (1) *Kinship*. The Bemba are a matrilineal tribe practising matrilocal marriage. Descent is reckoned through the mother and a man is legally identified with a group of relatives composed of his maternal grandmother and her brothers and sisters, his mother and her brothers and sisters, and his own brothers and sisters. His membership of this group determines his succession to different offices and his status in the community, although in a matrilocal society it only occasionally determines his residence. He also belongs to a wider descent group, the clan (*umukoa*, plur. *imikoa*) which is also traced in the woman's line. Each *umukoa* is distinguished by the name of an animal, plant, or natural phenomenon, such as rain. It has a legend of origin usually describing the split-off of the clan ancestors from the original lineage group, and an honorific title or form of greeting. Clans are in effect exogamous, since a man may not marry a woman he calls 'mother', 'sister', or 'daughter', and these terms are extended to the limits of clan membership on the maternal side. Through his clan affiliation, a man traces his descent, rank —if he belongs to the royal clan—rights to succeed to certain offices, such as hereditary councillorship (cf. pp. 100, 108), and claims to his relatives' help and hospitality.

Some clans have a higher status than others, according to whether their original ancestors arrived in the country as part of the following of the first Citimukulu, or alternatively, split off as a separate descent group later. Thus the crocodile clan (*Bena ŋandu*) is the *umukoa* of the first immigrant chief and stands highest in status (cf. 'Rank'), while various others, such as the fish clan, millet clan, &c., are said to be of similar antiquity. The hereditary councillors described later belong to these clans. All the *imikoa* are paired with opposite clans that perform reciprocal ritual